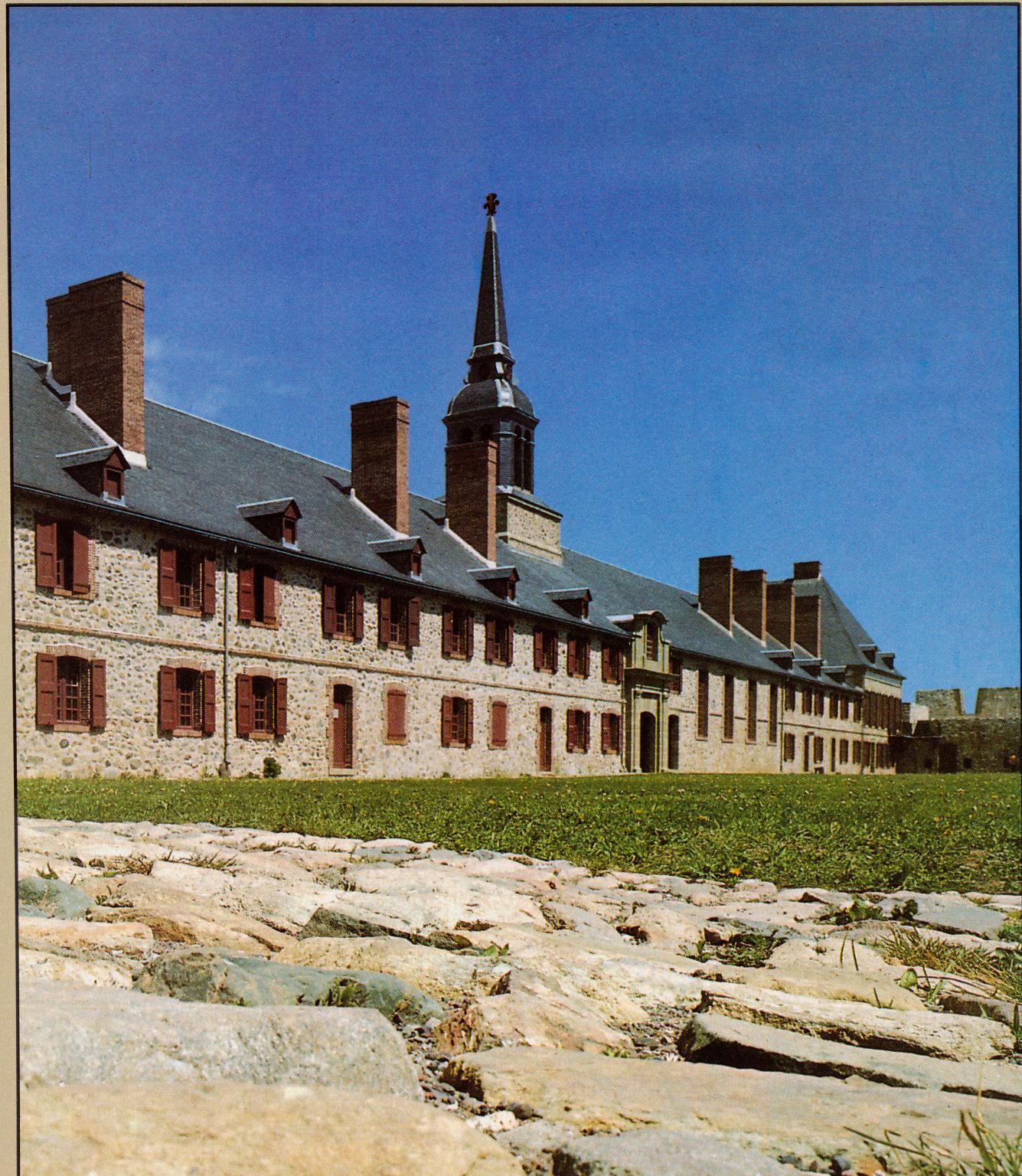


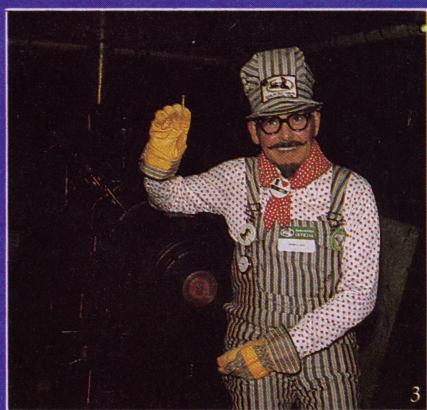
SUMMER HERITAGE

History comes alive for visitors to restored heritage sites... craftspeople revive traditional skills... food festivals celebrate the tempting tastes of our regional produce...



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SUMMER HERITAGE



Our heritage: the past is present

by Deborah Draper

Soldiers from the courts of France... refugees loyal to the English king... Our heritage surrounds us in the Maritimes. In historical settlements and parks from Cape Breton to the St. John River Valley, Maritimers and visitors are offered a window on the past. Here we find our history brought to life.

If not for the Fortress of Louisbourg on Cape Breton Island, the American Revolution might never have happened. As historians see it, the seige that took place there in 1745 was a pivotal event in the history of North America.

In 1744 Britain and France went to war, and a year later Louisbourg was attacked and conquered by New Englanders. This was the first time the American colonies united for a common purpose, and this was a great boost to

their self-confidence. According to Parks Canada writer-researcher John Johnston, "some American historians have seen this seige of Louisbourg as almost the beginning of the American revolution. The colonies worked together militarily for a common end and began to realize and appreciate they might not need the mother country of England anymore."

Founded in 1713 by the French, and often referred to as their "Gibraltar of the North," the Fortress of Louisbourg became a colonial capital and a substantial town. Louisbourg is in a league of its own, says Johnston. It is one of the only, if not the only, major colonial era towns that doesn't have a modern city built on it. This, says Johnston, has enabled fort archaeologists to dig up no less than 4.5 million artifacts from this fallow ground.

Reconstruction on Louisbourg started

in 1961 — painfully, at first. To ensure accuracy, researchers had to delve through more than 700,000 documents pertaining to life in the fortress. "Bureaucracy is bureaucracy," says Louisbourg superintendent Roger Wilson, "and 18th century France was really no different than today... it produced at least three copies of everything."

The documentation wasn't difficult to find. Anything that related to a government structure like the barracks at Louisbourg or the Governor's wing, were to be found in the archives of France.

Court records provide a real insight into the life and times of the people. "The King of France forbade lawyers in Louisbourg" says Wilson, "so people acted on their own behalf... vigorously and frequently. For instance, if Jean-Louis down the road was treating his children terribly

SUMMER HERITAGE

and you felt something should be done, you would take him to court."

Great attention is given to detail at Louisbourg. Pewter plates were made from original moulds still found today in France. Months were spent reproducing china and pottery in order to achieve near-perfect authenticity. There were trips to France to search out everything from antique furnishings to "ice-creepers," (attached to the footwear of Louisbourg residents to prevent them from falling on ice). Searches through old houses, at antique dealers, auctions and private collections in France brought about 8,000 furnishings back to the fortress.

Herbs were an important part of the gardens at Louisbourg offering variety to an otherwise bland cuisine. As in the past, the gardens sport a whole gamut of herbs: among them are fennel, rosemary, thyme, marjoram, oregano and basil. Because the French had colonies in the West Indies, and Louisbourg was on a direct trading route, it was privy to some very exotic spices as well as good strong rum, and of course fine wine, cheese, and brandy from France.

Some plants grown at Louisbourg can be harmful if used improperly, says fortress guide and interpreter Anne O'Neil. "There are some plants we do not experiment with because we don't have the proper recipes and certain medicinal plants, if used in excess, can be poisonous."

She says one of these is wormwood. Certain types of wormwood were used as the main ingredient in a drink called absinthe, a popular drink in France and Europe during the 18th century. It is physically deteriorating, attacks the central nervous system, and if used in excess can be fatal. O'Neil says it was finally banned in all civilized countries because people were dying. It had been a cheap drink and readily available.

Being a resourceful group, some of the early inhabitants of the fortress developed a home brew — spruce beer. In fact, some areas inside were set up for the soldiers to use as a brewery, and they were given rations of molasses to use in the brewing.

Today, Louisbourg staff makes spruce beer. The tips of the spruce branches are boiled to extract the essence. There are various recipes. Some call for adding toasted oats and molasses, letting that ferment, and then straining it. Spruce beer was weak in alcohol content because residents didn't allow it to "work" very long.

The staff often makes spruce beer for visitors, with varying degrees of success. "Sometimes it turns out okay, other times it's absolutely terrible. I've tasted some I'm sure I could run my car on," says O'Neil.

Of course people also had to eat. The soldiers' bread rations were baked in the military bakery, up to 200 loaves at a time in the huge wood-fired brick oven. Today visitors to Louisbourg can watch the same type of bread — rye and whole wheat — being made. Usually 600 loaves a day are served in Louisbourg's restaurants.

There are two eating establishments at the fortress. The Hotel de la Marine is a tavern, its interior characterized by sparse furniture and communal tables. The table setting is simple — just a pewter spoon. All good soldiers should be carrying their own pocketknives. After all, tourists are considered to be in the French army or worse — English spies. Yes, this is all part of the live drama that goes on daily. The idea is to forget the present and go back to the 18th century.

Local residents, university students and local children all dress up in period costume and play their roles to the hilt — from the fisherman busily salting cod, to the innkeeper, the lacemaker, and the guards. Beware of the guards! Occasionally the unsuspecting tourist is made part of the action. When strangers approach the gates of the fortress, the blue-uniformed guard challenges with a menacing "Halte! Qui va là?"

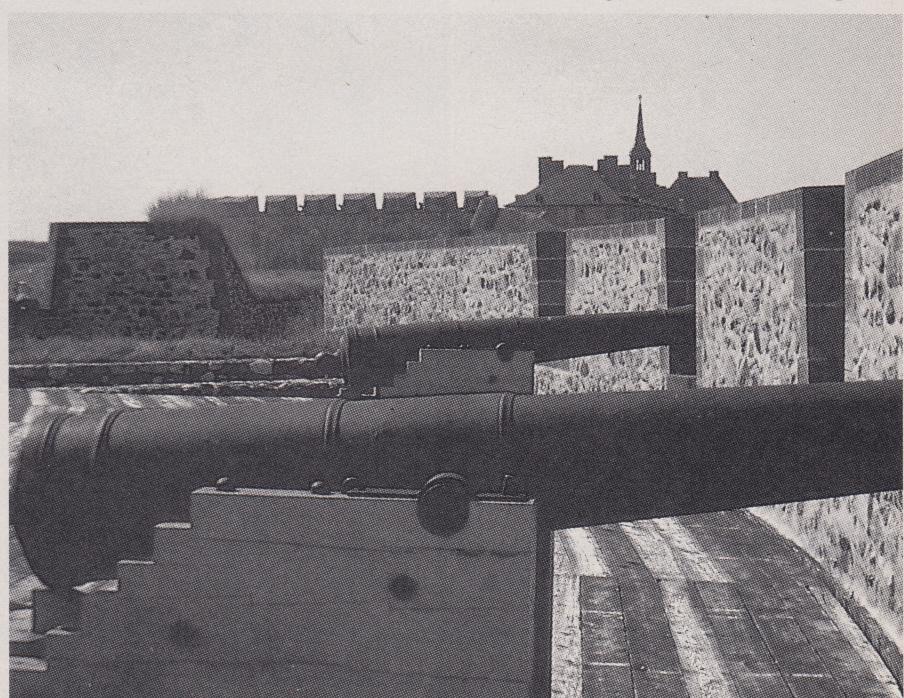
If pea soup, cheese, fried fish, or maybe chicken stew accompanied only by a spoon seems a little too rustic, the l'Epée Royale, up a notch or two on the social

it to their own and even trying on clothing. They watch how lace is made, or simple embroidery. They even visit the grazing sheep.

A world away, on Nova Scotia's eastern shore is the peaceful atmosphere of Sherbrooke Village, a traditional early-1800s community where the aroma of baking wafts up the main street. Ola Laing is one of the people responsible for this tempting odor. It's a mixture of wood-smoke from the old wood stove where four women do their cooking in a converted jailhouse, and the smell of freshly cooked oatcakes, gingerbread, and hot berry pie.

"We're famous for our oatcakes!" says Laing. "Bus tours roll in and they've heard about our oatcakes — we're cleaned out. Or people will see them just about to go into the oven and hang around until they're done."

Sherbrooke today is a living functioning Nova Scotia community as it was over a century ago. One-third of the village has been restored to its original state. The visitor sees village members dressed in period



The fortress of Louisbourg is painstakingly restored as a colonial capital of the 1700s

scale, is the inn that catered to wealthier merchants. The tables have linen tablecloths, crystal wine glasses, and "service à la française" where platters of food are placed on the table. Only full course meals are available. This includes a soup, such as onion or herb, followed by, on meat days, maybe beef with mustard sauce or on fish days, fresh trout.

Louisbourg is not just a place for adults. Children can participate in the interpretive program while their parents explore the fortress. The program introduces children to 18th century games such as nine pins (a precursor to bowling), playing with wooden hoops, or a good old game of cards. Kids are also introduced to the lifestyle of long ago — comparing

costume, working at the general store or as cabinetmakers, potters, weavers or soapmakers. Then there's Ola Laing and her three cooks.

The actual restoration and the skills portrayed are authentic, including the cooking. "Our recipes come from the older people. We were lucky to obtain the cookbooks of an older lady in the community after she passed away well into her 90s. Recipes were just jotted down by hand on the side of her book — beside them would be scrawled 'good', or 'not so good,'" says Laing.

There's more to cooking though than just the recipes. Baking in a century-old oven is a real art. Laing says she gets to know just how many sticks of wood are

used to bake the tea biscuits, and how many it takes to do the oatcakes. Ingredients are just as important. The flour comes from the Balmoral Grist Mill. And when making their popular preserves, jams, jellies and pickles, ingredients from the Sherbrooke gardens are used whenever possible.

Described as an open air folk museum, The Nova Scotia Highland Village in Iona is a bastion of Scottish culture and tradition. This hillside village of 15 buildings is set on about 50 acres of old farm land and the Gaelic language is very much in evidence. The staff of 12 is given daily instruction in the language during the summer months. "The idea of the program," says instructor Jim Watson, "is to lend an air of authenticity to the site, since the village reports to be a living village — with staff members working in the buildings, representing Scots of long ago — we would like to see them be able to converse with each other in the actual language of the household."

Our French heritage is evident not only at Louisbourg. The Acadian Historical Village on the shore of the North Caraquet River, N.B., is a vivid portrayal of Acadian life. Although the people of Acadie lived during a time of great hardship, they still maintained their *joie de vivre*. Forced to leave their homes in the Expulsion of 1755, many later returned to reclaim land and start over in various parts of New Brunswick.

The Acadian Village is very much alive — very much as the Acadians lived from the years 1780-1880. Inhabitants are dressed in period costume — cobblers, bakers, fishermen — building boats, working in the blacksmith shop, making brooms, and dyeing wool.

Tony Landry, public relations officer for the village, says that finding the expertise was not hard. "These trades were kept alive in the local communities. Most of these people recall these trades from their parents or grandparents. You know, we're far away from big centres which means we had to have these trades to survive. Twenty to 25 years ago they were still doing it in the house, whereas in the big cities it had been gone for over a century."

Some trades did almost die, however, but were revived. Angeline Blanchard is a wool dyer at the Acadian Village. She remembers her mother using dyes. It wasn't on wool though. "My mother used onion skin to produce a yellow dye. Then she would use it to dye rags which were used as rugs in the house."

Madame Blanchard says she really started learning the art of natural dyeing in 1980, after a great deal of research. These methods of dyeing fabrics date back to 15th century France. She's managed to recreate over 1,000 shades. "Not as hard as it sounds," she says. "The actual shade you will get of a specific color depends on the temperature, weather, and the soil the color-producing plant is grown in. So I might use the root of the wild bush rose to produce pink and depending on

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Historical homes and buildings were moved by road, river and ice bridge to re-create a Loyalist village at Kings Landing

where that rose was grown produce a different shade of pink."

She uses plants found in the local area which give yellows, beiges, rose shades and greens — plants such as moss, goldenrod and spruce bark. Blue, however, is different. "For blue I need indigo from Europe. With the indigo I mix urine which acts as a setting agent so the dye won't run. Traditionally the urine of young teenage boys was used because their urine was the strongest. The indigo sits for two or three days or maybe up to four weeks depending on the deepness of blue you want."

This method is the cold method of producing a dye. Most dyes use the hot method, where moss or whatever substance used is boiled for an hour and then left to sit. Alin, a chemical, is added to make it color-fast.

During the summer children from the surrounding area learn trades in a program called *Les Enfants du Village*. The children come to the village every morning for a week and work with different tradespeople. Some work with the animals, others cook or work in the blacksmith's shop. They are also introduced to *les aboiteaux*, the famous French system of building dikes. Landry says they even go to the village school during part of the day and learn old songs and the history of Acadia.

Far from the northeastern shore of New Brunswick, on the fertile banks of the St. John River, is Kings Landing Historical Settlement. It is a re-created site depicting the lifestyle of the United Empire Loyalists who settled the area in the early 1800s.

The birth of Kings Landing was dramatic. With the building of the Mactaquac Dam in the late '60s, several historical homes in the area were in the path of the dam's flood plan. The homes were bought and moved to what is now called Kings Landing. No easy feat says group services co-ordinator Lynn Thornton. "That was quite an interesting situa-

tion in the community. Houses were moved up the highway, up the river on rafts, and across an ice bridge which was constructed between the two banks of the river."

A staff of villagers at Kings Landing dress in period costume and follow the Loyalists' daily routine. They work in the grist or sawmill, blacksmith's shop, tavern, general store, church, or in one of the houses.

The settlement is very much geared towards children. The Visiting Cousins and Family Kin programs are attracting kids from all over North America. They go to bed in 19th century sleepwear. For the girls that means an A-line nightie down to mid-calf and a little dust cap, and for the boys a nightshirt that falls just below the knees.

Visiting Cousins is designed for kids nine to 14 years old. They stay for a week during the summer and are immersed in

19th century life learning various skills. The next summer they can return for another week as Family Kin. "The skills they have learned as a visiting cousin are elaborated on. They choose a profession of the time and continue on with it." After all, in those days, most 15-year-olds would have selected a life's work and have begun to practise it.

Here, as at other historical sites, our heritage lives on. There is, in the Maritimes, a wealth of history to explore. The past is never far away. ■

HERITAGE RECIPES

Sherbrooke Village Oatcakes

2 cups oatmeal
1 cup flour
3/4 cup brown sugar
1 tsp. salt
3/4 cup shortening
1/4 tsp. baking soda
1/4 cup boiling water
or desired amount

Combine dry ingredients and cut in shortening. Dissolve baking soda in the boiling water and add, continuing to mix with a knife. Mould by hand and shape into a long wedge. Slice off and bake at 400° for 10 minutes.

Kings Landing Dried Apple Cake

Two cups dried apples soaked overnight, chopped very fine. Boil 2 or 3 hours slowly with 2 cups molasses and a cup of the water they have been soaking in. Mix half cup of butter, half-cup sugar, 3 eggs and 1 cup sour cream, 3 cups flour and 1 tsp. soda.

When apples cool, stir all together and bake. Add spices to taste.

"The cups of flour must be large and the apples very thick or stewed away very much."



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SUMMER HERITAGE



Regional specialties: (clockwise from top) Acadian Corn Chowder, herring for Solomon Gundy, Potato Bread and P.E.I. Strawberry Shortcake

Food festivals of summer

One of the great joys of summer is the abundance of uniquely regional foods. They are showcased and shared in communities whose residents reach back into their heritage for family recipes. Local cooks vie for contest prizes and visitors delight in the array of products. It's a time for old and young to mingle and taste the foods of summer.

Heritage food festivals in **New Brunswick** — you could eat your way through an entire season's worth and never get your fill. On the menu is everything from the *joie de vivre* of the Acadian festivals, to those celebrating the fruits of the sea along the coasts — clam, lobster and salmon festivals, to those inland enjoying the fruits of the earth — potatoes, blueberries, apples. And one is devoted entirely to chocolate.

The tiny hamlet of Elgin is nestled in the rolling hills that stretch from **Moncton** to **Sussex**. This charming rural community has been blessed with two of nature's most delectable treats, and the **Elgin Blueberry-Maple Fest** is a celebration of this natural heritage. The one-day event, August 2, is a community and family-oriented festival.

Elgin is in the heart of New Brunswick's maple syrup producing countryside; Roger Steeve's sugar bush is reputedly the largest in the world. As

well, there are several local farms where blueberries are harvested annually. The combination of these two foods is irresistible.

The Elgin Blueberry-Maple Fest begins with a community breakfast — pancakes and sausages with maple syrup and fresh blueberry muffins. Throughout the day, various arts, crafts and homebaking are displayed. The pies are gorgeous — golden crusted and laden with either succulent blueberries or the incomparable sweetness of maple syrup. The bakers responsible for the best in each category are awarded a \$25 prize.

Maple Syrup Pie

2 cups milk
1 cup pure maple syrup
2 heaping tbsp. cornstarch
2 eggs
dash of salt

Scald $1\frac{3}{4}$ cup milk and the maple syrup in a double boiler. Combine remaining milk, cornstarch and salt. Add to hot mixture gradually. Cook 10 minutes or until thickened (do not overcook or the mixture will break down). Add slightly beaten eggs and cook for 3 minutes more. Pour into baked pie shell. Top with whipped cream or meringue.

1985 winner — Alice Crandall

Blueberry Pie

double crust for 8" or 9" pie

1 quart blueberries
cinnamon or nutmeg
1 cup sugar
butter
3 tbsp. flour

Pour blueberries into 8" or 9" pastry-lined pie plate. Mix sugar, flour and a dash of cinnamon or nutmeg together and pour evenly over berries. Dot with 3 or 4 tsp. of butter. Cover with top crust, the centre of which has been perforated in several places. Bake at 450° for 10 minutes then at 325°-350° for remaining time until juice bubbles up in centre perforations.

1985 winner — Erna Faye Steeves

Hartland, located in the serene, fertile St. John River valley northwest of **Fredericton**, may be best known for the world's longest covered bridge, but the residents also have another, more modest cause to celebrate. In this part of the world, the humble potato is king and Hartlanders have been celebrating it with a special **Potato Festival** for 26 years.

The event, July 3-5, has a country fair atmosphere, with a midway for the kids and various exhibits in the arena.

However, the real star of the show is the potato which is showcased at the potato baking contest. Local cooks come up with ingenious uses for the versatile potato. Categories include pastries, breads and scallops, and past entries have

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ranged from doughnuts to squares to muffins, with potatoes being the secret ingredient in each, adding moistness, flavor and nutritive value. Prizes are awarded by local merchants.

Potato Bread

1 package dry yeast
1/4 cup warm water
2 cups cooked, mashed potatoes, at room temperature
1 cup milk
2 tbsp. sugar
2 tbsp. margarine
1/2 tsp. salt
4 1/2 cups white flour (approximately)

Dissolve yeast in warm water. Scald milk with sugar and margarine. Allow to cool a little. Combine all ingredients to form a dough. Knead for eight minutes until smooth and elastic. Place in a lightly greased bowl and let rise until doubled. Punch down. Shape loaves and place in two 9" x 5" pans. Bake in 375° oven for 40-45 minutes.

1985 winner — Kay Hatfield

The Acadian villages on the north shore of New Brunswick enjoy the same summer bounty from the sea and produce of the land as other areas of the Maritimes, but the food festivals there have a uniquely French flavor.

Le Festival le Blé d'Inde (Corn Festival) begins Aug. 5 at St. Léolin and runs until Aug. 10. In the past, corn was used in soup but corn-on-the-cob is more popular especially with children. Corn chowder will be served at the community supper in the town of 680 located near the Acadian Village at Caraquet. Some of the corn skins are used in the cooking water, but the corn is peeled beforehand.

Soupe au blé d'Inde

Corn Chowder

3 cups diced potatoes
1 large onion, finely chopped
2 cups of milk
salt and pepper
3 cups water
2 tbsp. butter
1 1/2 cups of corn
1 soupspoon of butter

Cook the potatoes in salted water. If the corn is fresh remove it from the cob and boil with the potatoes. While potatoes are cooking brown the onions in butter and add milk. Let the mixture heat. Combine potatoes, corn and cooking water with the milk and onions. Season to taste. Let it stand for a few minutes. Before serving add one soupspoon of butter.

Le Festival Provincial des Pêcheries (Fisheries Festival) at Shippagan, July 13-20 celebrates its 25th anniversary this year with a week of marine displays and seafood dishes. There'll be crab, shrimp, cod, mackerel and scallops. Marielle Boudreau, professor at the University of Moncton, Shippagan campus, and co-author of a cookbook on the history and traditions of Acadian cuisine, says the

festival features a combination of old and new techniques of cooking fish.

Boudreau is enthusiastic about other festivals in Acadian communities, the **Festival des Huitres** (Oyster Festival) in Maisonette on the Bay of Chaleur, and the **Festival des Coques** (Clam Festival) at St. Simon. The clam chowders served from July 12-20 are prepared by the women in the village.

Marie Jeanne Chaisson, president of the Clam Festival tells how to "capture the source of the flavor of the clams and the essence of the sea." After the clams are cleaned they are steamed in their own juices. The water given off in the steaming forms the base of the chowder. Clam Pie is another feature of the festival. Again, Chaisson recommends saving the broth from the cooked clams.

Fricot aux choques

Clam Chowder

1/2 pail of clams still in their shells
2 tbsp. butter
4 cups diced potatoes
butter
2 onions chopped
8 cups of water
salt and pepper

In a tightly covered pot cook the clams gently without adding water, until the shells partly open. In the meantime cook onions in butter until they are clear. Add water, clam juice (poured through cheese-cloth to eliminate the sand), potatoes, salt

and pepper and cook for 20 minutes. Remove the clams from their shells. Remove the membrane that covers the head. Add the clean clams to the bouillon. Let stand five minutes and add a piece of butter before serving.

Variation

Replace half of the water with milk. In that case add the milk at the end when the cooking process is finished. Let it heat, add a piece of butter and serve.

The Acadian recipes were translated from: Le Guide de la Cuisine Traditionnelle Acadienne, by Marielle Boudreau and Melvin Gallant, published by Les Editions d'Acadie, Moncton.

How many fish are there in the sea? How many seafood festivals are there in **Nova Scotia**? And if you haven't grown gills by the time you've visited some of them, there's ice cream in the Annapolis Valley and more...

Down in Lunenburg County, where they say the fog is "some tick" and pies are referred to as "ploys," they have one of the best chowder festivals you'll find just about anywhere. And what kind of "ploys" have they? Apple, strawberry, blueberry, lemon, pumpkin. The **Mahone Bay Chowder Festival** is just one of many food festivals that happen each summer in Nova Scotia.

Held July 25 at Trinity Church in Mahone Bay, the festival draws upwards of 700 people. Calling it a chowder festival

might be a bit misleading — what it is, is good old-fashioned Lunenburg County food prepared by the ladies of the church. (The men do the serving.)

The menu includes fish chowder (the fish, freshly caught, is either haddock or sole), pea soup, hodge podge and those mouthwatering pies. Casey Sanders, who helps organize the festival, says you don't want to miss the hodge podge. "Oh yes, it's good — Virginia Uhlman's the one who makes it. You know it's a famous Lunenburg County dish. We use fresh vegetables from the garden."

Mrs. Uhlman's Hodge Podge

2 cups green beans
2 cups carrots
2 cups fresh peas
1 tsp. salt
1 pint blend (light cream)
2 cups yellow beans
2 cups new potatoes
1 large onion
1/2 cup butter

Cut beans into one-inch pieces, carrots into half-inch pieces, dice potato and onion. Put beans and carrots into large pot and cover with boiling salted water. Cook for 15 minutes. Add potato and onion. Cook for 10 minutes. Now add the peas and cook 5 minutes longer.

Pour off all but 2 cups of water. Add 1/2 cup butter and 1 pint blend. Heat gently, do not boil. Serves 10.

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After the chowder festival and if you still have some room, head across the province to Bridgetown for the **Old Fashioned Homemade Ice Cream** Festival, July 26. Started as a fundraising event to help support the 100-year-old Tupperville School Museum, it has become an annual event of ever-increasing popularity.

"We use the old-fashioned crank freezers to make the ice cream," says Marion Inglis, festival organizer. "You know, the type you crank by hand." For crowds of up to 600 people, they make about 30 gallons beforehand — the new way — in electric freezers. "However, on the day of the festival, we show how it's done the old-fashioned way — making about eight gallons of homemade ice cream. We've plenty of spoons around so people can try the different flavors. We take advantage of the abundance of valley fruits and berries. Last year we came up with a new hit — crunchy peanut butter."

Given Nova Scotians' attachment to the sea, it's not surprising to find an abundance of fish festivals throughout the province. The annual **Solomon Gundy Supper** in Blue Rocks, Lunenburg County, will be held July 12 this year. Organized by St. Barnabas Anglican Church, it coincides with the herring run. In fact 800 pounds of salt herring are used.

This supper of marinated herring, called, in German "salma-gundi," has been held every year since 1966. Archdeacon Gregory Pritchard says, "There's a little bit of sweating about ten days before the supper — the women more than the men. 'There's no herring! The fishermen aren't getting any herring!' But sure enough, it comes."

Solomon Gundy

1/2 dozen salt herring
2 medium onions
2 cups vinegar
2 tbsp. pickling spice
1/2 cup sugar

Remove the tails and heads from herring. Clean inside and remove the skin. Cut in pieces about one inch thick and fillet the pieces. Soak in cold water about 24 hours. Squeeze the water from herring. Place in a bottle with slices of onion, in alternate layers. In a saucepan, heat the vinegar and add pickling spice and sugar. Let cool; then pour over the herring in the bottles.

For a little bit of Scotland, try the **Scottish Heritage Festival** in Lake Ainslie, Inverness County, from July 11-13. Throughout the three-day period, carding, spinning, warping and weaving demonstrations are held to show the skills that were brought over from the highlands of Scotland. Scottish dancing and music are played throughout the festival. There's even a teaching demonstration in a one-room schoolhouse!

Festival organizer Florence Campbell says that traditional Scottish foods are served at the supper. "Maragh (the sausage of Cape Breton Scots), is an old-fashioned oatmeal pudding done

in animal intestine casings. It's a traditional main meal. At home on the farm when I was a little girl, it was served with potatoes and vegetables." Mrs. Campbell says they usually sell oatcakes along with maragh and for those less adventurous, a cold plate is available.

White sandy beaches, rolling green countryside, live theatre and quiet places to dream are all synonymous with a **Prince Edward Island** summer. But another thing that both residents and visitors from away have come to expect is good home cooking. And some of the best places to sample the succulent local fare are at the many food festivals throughout the province.

Island food festivals offer something for everyone. The seafood lover will want to visit the annual **Tyne Valley Oyster Festival**, while those craving the taste of fresh local strawberries, blueberries or raspberries will enjoy any of the many local community festivals. Good home-cooked food, a visit with the neighbors and a chance to talk local politics are in abundance at all the festivals. But there is also the opportunity to have a bit of tradition sprinkled in with the good food at the festivals sponsored by the Prince Edward Island Museum and Heritage Foundation.

"Some people come to discover a bit of what the Island was," says Ian Scott, director of the foundation. "They can enjoy the food, but they can also visit the museums and participate in the special events."

Strawberry lovers will enjoy the **Beaconsfield Strawberry Fair** in Charlottetown. Built in 1877, Beaconsfield House is the main office of the foundation and is best known as the Island's centre for genealogical research. The staff dishes out old-fashioned strawberry shortcake, iced tea, lemonade and answers any questions concerning Beaconsfield. Meanwhile, the sounds of live stringed music fill the air as visitors relax on the lawns. "It's the little extras that make the event so successful," says Scott.

Anyone with a hearty seafood appetite will want to visit Basin Head, the home of the Basin Head Fisheries Museum and the **Harvest of the Sea Seafood Festival**. Located in eastern P.E.I., the museum chronicles the development of the important inshore fishery and the festival provides a chance to sample the catch.

"Last year over 1,500 people purchased tickets to a meal that was cooked outdoors and included Island-caught fish, eels, steamed clams, cultivated blue mussels and corn," says Scott. "It's so popular there are sittings at 4, 5, 6 and 7 p.m."

For those who can't make it to one of the festivals, here's a recipe for old-fashioned strawberry shortcake used at the Beaconsfield festival. It was also used in Government House in the 1920s.

Strawberry Shortcake
2 cups flour

4 tsp. baking powder

1/4 tsp. salt

2 tbsp. sugar

4 tbsp. butter

1 egg

Mix dry ingredients and sift, rub in the butter, add the beaten egg and enough milk to make a batter that will spread easily. Bake in a hot oven, cut with sharp knife and spread with butter.

Filling:

One box strawberries mashed. Add 3/4 cup of sugar. Spread between cake and on top and serve with cream.

The food festivals of **Newfoundland and Labrador** are as colorful as their names and are sure to be found nowhere else in the region. Opening the season are Canada Day celebrations in numerous communities on July 1, when Fish and Brewis is served with slight variations according to the personal touches of the cook.

Throughout the summer there's a progression of seafood festivals — salmon, trout, shrimp and lobster, ending with the **Rock Cod Festival** in North West River, Labrador where there's jiggling (for ugliest, biggest and most cod), filleting and splitting and of course, cooking.

Mrs. Harvey Lambert of Twillingate, in the cookbook *Fat-Back and Molasses*, is careful to explain that "here in Newfoundland, if you mean salmon, trout or halibut, you say so, but if you say fish, you mean cod. Perhaps the most popular dish is Fish and Brewis, pronounced 'broos'."

Berries ripen a little later in Newfoundland and Labrador but in a steady succession of wild native tastes and every cook is tempted to try traditional recipes using strawberries, raspberries, blackberries and blueberries.

Unique to the province, however, are bakeapples, celebrated at the **Bakeapple Festival** in the Labrador Straits area in August. Bakeapples, also known as cloudberries, gathered in "barrens" or marshes are small golden berries, delicious in flavor and containing a high vitamin C content.

In his collection of heritage recipes first printed for Newfoundland's 25th anniversary of Confederation, Rev. Ivan Jesperson relates that "when the French first came to our shores and found this unknown berry they said, 'What is this berry?' or 'Baie qu'appelle?' Hence comes the name bakeapple, often confused with 'baked apple'."

Bakeapple Pie

2 cups bakeapples

any favorite pastry recipe

2 tbsp. tapioca

1 cup sugar

Mix 2 cups bakeapples with 1 cup sugar, let stand while making pastry. Line bottom of pie-plate with the pastry, sprinkle with 2 tbsp. tapioca to absorb juice. Fill shell with bakeapples and sugar mixture, cover with pastry and proceed

as with any berry pie. Serve with clotted cream and you have a dish "fit for a Queen."

— from *Fat-Back and Molasses, A Collection of Old Recipes from Newfoundland and Labrador*

A festival deeply rooted in history takes place July 29, **Ferryland-Maryland Day**, part of the **Southern Shore Seafood Festival**.

Dorothy Agriesti, one of the festival organizers, says "We happen to believe that the historical significance of the entire area is second to none. Settled in the early 1600s, the harbors along this shore were familiar ports for more than a century before the French, Portuguese and Basque fishermen." They were followed by the early colonists, including Lord and Lady Baltimore in 1627, who contributed to the religious and social life of the new land, but who couldn't stand its harsh climate and had to return to Virginia. There were also French explorers and English pirates.

The menu for Ferryland-Maryland Day offers a choice of cod au gratin, cod tongues, deep-fried cod, salmon, lobster salad, fish and brewis or crab casserole along with salad, roll and blueberry muffin — all for \$5 a plate.

Ferryland Festival Crab

1 cup cooked crabmeat
1-12 oz. can of whole kernel corn (drained)
3 finely chopped hard boiled eggs
1 tbsp. snipped parsley
2 tsp. lemon juice

Sauce

3 tbsp. margarine
1 tbsp. minced onion
2 tbsp. flour
1 tsp. dry mustard
1 cup milk
1/2 tsp. salt
1/2 tsp. Worcestershire sauce

Topping

1 tbsp. margarine
1/2 cup fresh breadcrumbs
1/4 cup grated parmesan cheese

Mix first five ingredients in 1 1/2 quart casserole. In saucepan, melt 3 tbsp. margarine, add onion and cook just until softened. Add 2 tbsp. flour, stir until it bubbles slightly, then slowly add 1 cup milk, continue to stir until thickened. Remove from heat, add salt and Worcestershire and stir. Fold into first mixture, mix well. Melt 1 tbsp. margarine, add bread crumbs and parmesan. Sprinkle over mixture in casserole. Bake uncovered at 350° for 20 to 25 minutes or until bubbly and golden.

"This is a recipe I found thirty years ago, when, as the bride of a young man from Annapolis, Maryland, I knew I had to become proficient in cooking crab."

— Dorothy Agriesti

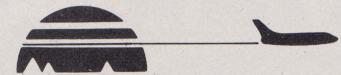
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Cabinetmaker Rick Lair perfects the art of woodturning using simple traditional tools

Heritage Crafts

by Margaret Macpherson

Rocky Irons' timing is perfect as he shapes a piece of soft iron into a horseshoe. The color of the iron in the fire indicates to him the exact moment it must be struck on the anvil and moulded into a perfect shoe.

His students, six of them, are not quite so confident; not quite as quick but they are learning. And they're learning from a master of the older way.

By chance, Rocky Irons' name reflects his work but it's in his face that one can truly see the love he has for his traditional craft — his work as a farrier.

"I started doing blacksmith work back in the '60s," says Irons. "I apprenticed with an old fellow in New Hampshire and have been doing this sort of work ever since."

Irons teaches blacksmithing and farrier work at the Agricultural College in Truro, N.S. He is passing on to others an age-old skill that is one of the many traditional crafts still practised in Atlantic Canada.

The heritage crafts of the Atlantic region have a different voice than do the contemporary crafts in the area. While sculpture and painting express fine artistry, they're the products of craftspeople fulfilling an inner need to create and, quite possibly, to meet a need in the marketplace. Heritage crafts, however, evolved out of necessity. Boatbuilders, weavers, basketmakers and blacksmiths honed and shared their skills to make life in an untamed land more comfortable.

With the arrival of the industrial age these traditional crafts suffered a setback, but today, thanks to a trend towards preservation, the old skills are experiencing a rebirth. "There are 30,000 horses in these parts (the Maritimes) and that means lots of room for lots of professional horseshoers," is the way Rocky

Irons explains his unique trade.

The classroom in Truro is a rare setting for the sharing of traditional crafts. Examples of heritage crafts are more readily found in the historical settlements that dot the Atlantic landscape. Sherbrooke Village in Nova Scotia and Kings Landing in New Brunswick are two of the larger historical sites that duplicate the traditions of days gone by.

Despite the fact that these museum villages are peopled by summer employees who dress in period costume and use artifacts to convey the traditional crafts, the authenticity of their skills is very real.

Dow Price is the blacksmith at Kings Landing. He's been employed there for two seasons but, at 60 years of age, he admits that he's been "tinkering in the trade for the past 30-odd years." And his knowledge of anvil and hammer comes from a previous generation.

"I used to work at my uncle's shop when I was a young lad," says Price. "You see, he was the blacksmith at Priceville and I guess just hanging around got me interested in blacksmithing."

Anyone entering the woodturner's shop in Sherbrooke Village need only watch Rick Lair for a few minutes to know that his craft goes far beyond mere employment. In the historic village Lair makes chairs and other household items of intricate design. The 19th century setting provides him with a workshop in which he perfects the art of handcrafting with simple, traditional tools. The work complements his personal commitment to the craft.

Trained as a cabinetmaker, Lair teaches workshops on old-style woodworking. It is something he loves and something he's happy to share. The care that goes into carving a spindle chair, for example, is impossible to match with modern equipment. The method of

assembly — to perfectly fit tongue in groove — is difficult to learn from a manual.

Rick Lair is demonstrating a heritage craft in his daily work at a historical site. He is also passing on the skills of that craft by teaching it to others.

The Minego Basket Production Centre, just outside Charlottetown, represents the survival of heritage crafts in a commercial venture. The Micmac Indians of Prince Edward Island have been weaving split ash baskets for centuries.

Today this native-owned centre produces the same handcrafted baskets of beauty and utility that were woven as part of the daily activities in most Micmac camps.

Dave Bryanton, manager of the centre, emphasizes the traditional aspect of production. "Except for mechanical planes and log pounders necessary to separate the ash into strips, we use the exact method of weaving that has been practised in this area for years," he says.

The Minego Basket Production Centre is careful to employ a cross-section of the native community. "We have elders working alongside young people," says Bryanton. This ensures that the skills are passed on.

Each province on the Atlantic coast has heritage crafts that are unique to its area. In Newfoundland outports, women undertake the knitting of mittens in a fashion that has been passed on from mother to daughter for generations. Because Newfoundland generally has a colder climate than the Maritimes, extra bits of raw fleece are knitted into the inside of the mittens to provide more protection against the cold. Traditionally, before being worn, the mittens were boiled to allow the inside fleece to mat together for further insulation. They were made extra large to allow for shrinkage. Thrilled knitting, as it's called, is but one example of Newfoundland's heritage crafts — a practice born of necessity.

Hooked rugs, birch brooms and a variety of tin work are traditional crafts that are being revitalized in the province. The Newfoundland government's craft program assists in marketing and design and funds the development of co-operative units to promote heritage and rural crafts.

Colleen Lynch, an independent curator in Newfoundland, applauds the government programs. "There are a lot of traditional crafts being done in Newfoundland and Labrador that are truly unique," she says. From Labrador come "tea dolls" — clothed in turn of the century costumes and stuffed with aromatic tea leaves; and there is a return to sewn grass work — made up into hot plates, containers and miniature furniture for dollhouses.

The Atlantic Provinces have a strong tradition of craftsmanship. It is a wealthy heritage that is being renewed today to ensure that in the future the traditions are not lost.

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